

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, FEBRUARY 25,

1909.

NEW SERIES VOL. XI. NO. 8.

## The Crisis Upon Mississippi Baptists.

In a recent letter from Dr. Willingham, he says, "We need about \$350,000.00 more by April 30th." That means an average of more than \$30,000.00 a week from the date of his writing.

These figures are distressingly large, but our concern just now is with Mississippi's part of the amount, and here we have but small comfort, when we consult the figures given in the last Foreign Mission Journal. This is how we stand:

Our apportionment this year .. \$35,000.00  
Receipts from last report ..... 3,898.41

Balance due ..... \$31,101.59

This means something more than \$2,000.00 a week from Mississippi from the date of that report to April 30th. It may be claimed that times are hard, but we can give this easily if we will. What does it amount to for 125,000 Baptists? Cannot many of our churches do a little better than last year? Cannot the 196 Baptist churches in Mississippi which gave nothing to Foreign Missions last year be induced to share in this glorious work this year?

Brother pastor, what say you about the churches in your association? Shall we fall back, mark time, or go forward? Plainly the Captain of the Lord's hosts says "Go forward." What shall the answer be? Much depends upon what you and I purpose in our hearts to do about this thing. Let us see to it that our own company is well up in the ranks, that our own field is cultivated, that "our own block is worked." If there is any deficit when we go up to Louisville in May let each one of us be able to say, "It was through no fault of mine."

"The King's business requireth haste."

W. F. Yarborough,  
Vice-President for Mississippi.

## Urgent Needs of the Home Board.

In the absence of Dr. Gray, who is in Cuba engaged in Home Mission administrative work, I am writing to tell the brotherhood of the urgent needs of money in which the Home Mission Board finds itself.

We fear that brethren tire of reading appeals from their constituted agencies of missionary endeavor, but there is nothing else for the Home Board to do than to come to the brotherhood for support in carrying out the work it projected by their instructions.

The Convention ordered the Home Mission Board to project its work on the basis of \$325,000.00. Up to February 15th, two months and a half before the close of the conventional year, only \$94,672.00 had been received. If the Board is to finish the year without debt \$230,321.00 must be raised in seventy-five days.

Mississippi was apportioned \$25,000.00. Of that amount up to Feb. 15th, only \$5,806.00 had been received by the Home Board. \$19,194 must be raised if the State is to come up to its apportionment.

Debt, to a mission board, is almost a paralysis. Any considerable debt at the year's end spells retrenchment. But the Home Board ought not to retrench. Everyone who has turned his mind to a thoughtful consideration of the splendid work the Board has done—never more splendid than in the fiscal year now closing—and opened his heart to the great and increasing opportunities of saving the lost in our Homeland, feels that not retrenchment but expansion is that which becomes this missionary agency.

We beg the pastors to lay the needs of the Home Mission Board before the churches and take a liberal collection for Home Missions. Some that have contributed may feel it on their hearts in this emergency to do so again. We pray that the hearts and thoughts of Southern Baptists may be so opened to the present needs of the Home Mission Board that it shall, as their agency, not need to draw in its activities, but greatly to enlarge them.

Victor I. Masters,  
Editorial Secretary.

Atlanta, Ga., Feb. 20, 1909.

## Rev. V. I. Masters Comes to the Home Mission Board as Editorial Secretary.

It gives me great pleasure to announce that Rev. V. I. Masters has been secured by the Home Mission Board. The administrative work of the Board in the office and in the field has greatly increased and for months we have felt the need of additional force. The great demands of our field west of the Mississippi made it necessary to transfer Dr. J. F. Love, Assistant Corresponding Secretary, to that section, his headquarters now being at Dallas, Texas.

A growing demand for literature, for fresh information concerning our great work for the denominational weeklies, for tracts and for the enlargement and increased efficiency

of Our Home Field—and for additional field work made it necessary to secure a capable specialist on these lines. The Board has secured Rev. V. I. Masters, who began his work Feb. 16, 1909.

As a newspaper man, Brother Masters is known by all the brotherhood. In reportorial work he has no superior. For more than a year he has simply justified Dr. R. H. Pitt's selection of him as Associate Editor of the Religious Herald. He has given Home Missions special attention and while in the employment of the Home Board two years ago wrote a most admirable short story of the Home Board. He recently delivered an address on Home Missions at our Seminary which so impressed Dr. Mullins and the faculty that they called for its publication in the Baptist Review and Expositor.

Brother Masters will be known officially as Editorial Secretary. He will edit Our Home Field, give special attention to our supply of tracts and the furnishing of our denominational papers with information about our work and help in the field work of the Board.

On behalf of the Home Mission Board it gives me unusual pleasure to make this announcement of the acquisition of Brother Masters to our administrative force.

Fraternally,

B. D. Gray,  
Corresponding Secretary.

## Revival at Clinton.

Many are doubtless anxious to know about the results of our meeting here. It was a time of real revival, and thirty-one were approved for baptism. The question of church membership was not brought to the front, but the sinfulness of sin and the necessity of righteousness were made plain and laid on the hearts of the people. Brother J. C. Massee, who preached for us, has special gifts of fitness for this particular work. I don't think I have heard such searching and burning messages in this respect. He is not a "holiness preacher," but he is certainly a "preacher of righteousness," the necessity for it and the way to it. There were thirty received by letter and under the watch-care of the church. This meeting means a great deal in the lives of many of our people and we trust will be a permanent blessing to the church.

P. I. Lipsey.



## These Men Are Full of New Wine.

See Acts 2:13.

It is to be regretted that the accusation of drunkenness is too often true, and sometimes we find even boys at meetings full of red liquor.

But those people knowingly lied about it. In a vain endeavor to give the devil the glory instead of giving it to God. Opposers of the works of God. Show the weakness and wisdom of these courts by the measure they adopt, and the means they use to support them. When drunkenness shall teach men new languages then opposers of the gospel may be wise; till then, they will be in the sense of the Bible fools.

When Predestination, Election, Gospel Mission and Anti-Mission succeed in carrying out the great commission of preaching the gospel to every creature in all the world, then weakness will have waxed strong, and that which was hidden through the ages will have been revealed.

And then again, there is that ridiculous little grinning imp that has waited so long to find out where the mourners' bench came from and can never tell a real revival from a howling mob, but always insists that it is the latter.

When he brings the world to Christ, and like Peter, can cut down and gather in 3,000 at a single stroke, then wisdom will be justified by her children.

But until then, let the God of heaven speak, and let the kings of the earth hold their peace for of a truth the kings of the earth have stood up and the rulers gathered together against the Lord and against his Christ, and the heathen rage, and the people imagined vain things, and now Lord, behold these threatenings, (and the vain and false things that they say), and grant unto thy servants that with all boldness they may speak thy word.

Thy Word Is Truth made flesh and dwelt among us. The very things of the invisible God, the first born of every creature, and we behold the glory. I charge thee therefore before the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, Preach the Word, be instant in season and out of season. Reprove, rebuke, exhort with all long suffering and doctrine.

James L. Arnold.

## "Santa Claus" Once More.

Rev. J. R. Nutt of Ackerman, Miss., appears very much surprised that I am now a big boy, and have learned that there is no "Santa Claus."

I had the pleasure of knowing Brother Nutt's father; he was a good man; I loved him, and sat by his bed in his last suffering; seated by Brother J. R. Nutt we followed his remains to the old church, af-

ter the funeral, saw the casket lowered and heard the heavy clouds fall; I wept with them, for I loved this godly father.

All honor to fathers and mothers: but that they did a thing is not sufficient evidence that it's right. Many a good father used to have his Xmas jug, eggnog and other things of the kind; they were good fathers and mothers; must we keep it up? There are many people who say, "My father had me baptized when I was a child and he was a good man, and my father's religion is good enough for me." He can say, too, "My father never told me a lie in his life, but he did tell me I was baptized." Brother Nutt is such a stickler for truth he would not accept that, and the party would be "surprised" that he didn't believe he was baptized after his father had told him that he had been.

"Brother Bell seems to think this all a lie. I only ask is it the truth? Who is 'Old Santa Claus,' that Brother Nutt wants to 'send to every home the night before Xmas' and wants to 'send to every Baptist preacher in Mississippi and Tennessee to bring them a blessing?'"

Is there a Santa Claus who comes from the North pole in a sleigh drawn by reindeer, and does he come down the chimney of each home all over the land the same night? Does he bring nice gifts for the stockings of the good children and a birch rod for the stockings of the naughty child? If this is true, then I am willing to acknowledge that what I said in that little poem is true.

Will Brother Nutt tell us something that he really knows about this being to whom he refers when he says:

"He carries a bright smile on his face,  
He seeks to make everyone glad,  
It brings tears to Santa Claus' eyes,  
When he finds little children that are sad."

"He remembers the dear little orphan,  
And the waife that lives in the street,  
He gives them cloth and food  
And puts little shoes on their feet."

"He remembers the home that is sad,  
And weeps over the vacant chair,  
He points out the shining star of hope,  
That lights up the golden stair."

Is there such a being? After all, if the time given to teaching of Santa Claus was spent in teaching Christ to those that don't know Him, and the money that is spent in the honor of Santa Claus was spent for the spread of the gospel of our blessed Lord it would bring more glory to God and a greater blessing to the world.

"Render therefore honor to whom honor is due."

Fraternally,

J. A. Bell.

Bradford, Tenn., Feb. 8, 1909.

## Reconciliation.

(A Story by an Old Pastor).

## Chapter X.

By the close of the meeting one hundred and twenty-five persons from the town and the country had professed to be reconciled to God, and were baptized. Wherever John went sinners were bowed down and reconciliation followed. The Spirit seemed ever to work with him. There was no sensationalism about him. Nothing but the gospel preached in humility and love. Obligation, sin, enmity, death (sacrifice, redemption, repentance, reconciliation and service, were often his themes, while love, like a golden thread, ran through all. His fame spread throughout all the surrounding country. He was ordained. The pastor of Martin's Creek Church heard of his wonderful success and persuaded the church to ask him to come and conduct a meeting there; never for one moment dreaming that "Brother Caldwell" and "The Reconciler" were one. John received the invitation and accepted. He was glad to go back to that people with whom he had labored in his dark hour.

When the time came he went, and Minnie went with him. When he came near the house a large congregation had assembled. The pastor and a few others were in the house engaged in silent prayer for God's blessing on the meeting, but most of the people were out under the shade trees. When John was driving up, one of the brethren said, "Yonder comes a strange horse. I know every horse in this part of the country and that is a new one to me. Maybe that is Brother Caldwell."

Another spoke and said, "I certainly must have seen that man before, who can it be? Oh, I know now: that is our Reconciler," and sprang up and started to meet him.

The word passed through the congregation almost in a moment, and as each one heard it, he or she started to meet "The Reconciler."

Seeing the stir and catching the name, the pastor and the few in the house started too, and met him where he had stopped his buggy. They crowded around him and almost kissed him. They were so glad they gave him no time or chance to hitch his horse or to introduce Minnie to any one. When he did get a chance his horse was already hitched and the women had carried Minnie off to one side and no introduction to them was needed and the pastor was at his elbow, and gave him a loving hand-shake, and looking mischievously at John and saying, "Is that your same girl?"

"Yes," answered John. "She is now my wife."

"I am glad to hear it," said the pastor. "Well, Brother, do you know anything

about Brother Caldwell? We are looking for him, but he has not come yet," inquired the pastor.

"Well, I reckon you will have to ask Mrs. Caldwell yonder about him. She knows." Then turning to Minnie and presenting the pastor, he said, "This is Brother Wilton, the pastor of the church here."

"I am glad to meet you. John has told me so much about you and your people, that I feel almost like I was at home among old friends."

They were all happy, and went into the house to begin the services. The people quickly found out that Minnie was about as good at the organ as John, and after the first day they kept her there.

John's first sermon turned all thoughts away from Him to things of eternal moment and they had a wonderful meeting, lasting ten days, and at the close, the pastor baptized seventy-three persons.

The old pastor at Conmore finally wore out with age and bad health, and resigned, and the church called John. He accepted and could never be moved away, though many churches tried. The church flourished. The people all loved him, and he loved them.

Jack Ensley was indicted when the grand jury met, but he was never tried.

Ten days after he was indicted a noted burglar was arrested at a station on the railroad, and put in irons in the same cell with Jack. He complained of being sick when he was put in, but as he had escaped more than once by feigning sickness, but little attention was paid to him. The jailor was determined he should not escape again in that way. All thought he was only at his old trick again, but in three or four days the small-pox was broken out all over him and Jack had contracted the disease from him, and both their guilty souls went before the Judge where all trials are fair, all testimony is full and true, and lawyers' quibbles are not heard, and where gold cannot buy judges or jurors and justice reigns supreme.

After a while Jack's widow married a middle-aged bachelor who almost idolized her and having sufficient means, gave the children a good education, and they are all doing well and are happy.

The End.

## An Appeal to Copiah Association.

Dear Brethren:

Only two more months remain of this conventional year, and there remains \$19,494.16 of the \$25,000 apportioned to the State of Mississippi, yet to be raised if we go up to the convention to proclaim "victory." Copiah Association, last September, assumed \$1,300 of this amount. Very little has been done to this date. We must get on our "mettle," and rush with speed, if we expect to come up to the measure of our responsibility.

Very gratifying reports come from the front respecting the work done and results that follow. God is signally blessing our efforts. There is yet much ground to be possessed, and the cause is demanding our best. It remains to be seen whether or not we will give our best.

Let every pastor in Copiah Association do his best and bring his church up to the front rank.

We can. We must. We will.

J. C. Farrar,

Moderator and Vice-President Ass'n.

## The Care of Our Veterans.

As Dr. Johnson requests it, I may be pardoned for inflicting a letter on this subject:

I have spoken out before, both in papers read before our Associations, the State Convention and in our State denominational paper. So my interest in the matter is not altogether unknown.

Our people have never duly sympathized with these worthy ones, due chiefly perhaps to the fact that too many of our pastors are like the one who tried to stamp some sense into—or our of—me, in our paper a few years since, because I assumed a position in favor of more loving and liberal care of these veterans.

I hang my head in shame for our denomination on account of the illiberal pittance we have thrown to these veterans, as if to say: "We don't like to be burdened with such as you, but we won't let you starve."

As we deal with them, we deal with the Lord. He, worn out and needy, in these men and women, appeals to us, and he will say on that day, "Inasmuch as ye did it," or "did it not to one of the least of these, ye did it," or "did it not to me."

I believe we should, not only provide for their necessities, but for their comfort and pleasure. They are entitled to it on many counts.

But an "Old Preachers' Home" doesn't strike me as the thing to meet the case. It will be more like a prison or place of confinement than a home.

What is home?

In attending our State Convention, in a certain city, another and I were domiciled, by the Committee on Hospitality, in a house, the inhabitants of which we saw on entering, but no more till we called them up to bid them good-bye on our departure several days afterward. We were in an elegant house; we sat down three times a day to sumptuous meals, and we slept on a good bed. Thus far the entertainment was splendid. But it was not home-like. When asked how I enjoyed it, I replied: "I felt like a mule in a livery stable." It takes more than these things to make home or make a place home-like. It sounds a little

like a misnomer to call a common house, for worn-out brethren to be kept in, a home.

When my father, at the age of 83 was left alone in consequence of the death of his companion, and was asked to "break-up" and live around with the children, he made a reply that made me realize, as nothing else could, that it is absolutely cruel to require the old and infirm to break from old associations and surroundings. Brethren, turn the old horse out to graze, (starve) rather than take him away from his friends and the places and surroundings that are sacred to him as no others on this earth can ever be.

Surely we ought, by obligations as sacred as the blood that bought us, to take care of these worthy ones in the way most conducive to their happiness.

Let them live as they wish, and go where they choose, and let us liberally and cheerfully bear the expense.

Don't say, like my antagonist in the paper controversy a few years since: "If they were any account, they would have laid up for the rainy day, and would not now be burdening us." Have you any of that divine quality called mercy? Then don't say anything like that.

You don't know how it goes like a bearded dagger to the tender hearts of these dear brethren and sisters whose zeal for the Lord's work so nearly consumed them that they could not lay up for themselves. It may, or may not have been wise in them, but they could not help it. Don't—Oh! don't say such hard things of them.

If, when in the harness, they, (and the Lord), had been dealt honestly with, they might have provided against the rainy day. See?

If you don't want to help them, let them go like most people do their faithful old horses that are worn out. Let them take care of themselves as best they can, or die of want.

But don't say the hard things about them above referred to.

My heart, hand and purse are in and for the best way to render these dear veterans of the cross comfortable and happy in their closing days.

Truly,

P. A. Haman.

Tutwiler.

Yesterday was a good day with us here. We had large congregation at each service, morning and night. Sunday School well attended. At the night service we received two by letter, besides my wife and myself. We feel that the Lord is greatly blessing us, but there is much work to be done. We ask the prayers of the Christian brotherhood that we may have grace sufficient for the work.

Yours in His service,

L. I. Thompson.



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## A Good Investment.

The Southern Baptist Convention will  
convene in Louisville, Ky., on Thursday  
evening, May 13th, 1909. With close econ-  
omy, the trip can be made from Jackson for  
\$30.00, we estimate. There are quite a  
number of pastors in Mississippi who have  
never attended the Convention, and still a  
larger number who have attended and who  
desire, and ought to go again, but who can-  
not afford to pay the expenses of the trip out  
of their meager salaries. We make a plea  
in behalf of these two classes of pastors.  
We do not ask the churches to do this for  
the pleasure and satisfaction of the pastors,  
but that the pastors may have afforded them  
an opportunity for getting information and  
inspiration that will make them stronger  
and more efficient as pastors, and thus be  
worth far more to their churches than they  
could be without the trip. So we plead  
that the churches will, for their own sake  
and usefulness, invest the small sum neces-  
sary to give their pastors this great trip.  
We doubt whether \$30.00 could be invested  
in any way that would bring richer and  
speedier returns to the cause of Christ.  
In order for pastors to be worth most and  
become real leaders, they must catch a vision.  
True, they might catch this vision

## THE BAPTIST RECORD.

Thursday, February 25, 1909.

without ever attending a Southern Baptist  
Convention, but the probability is they  
would gain more strength in efficient leader-  
ship through one visit to the Convention  
than they would otherwise acquire in sev-  
eral years. It is argued that they could by  
means of books and papers, become well-  
informed. This is true; but knowledge is  
not all that is requisite in good leadership.  
A leader must possess enthusiasm and pro-  
wess, and we know of nothing that will help  
him more rapidly than the opportunities  
which a convention affords. Such occasions  
greatly enlarge one's horizon, and hence  
quicken his aspirations and efforts. A  
church which has the full time of a pastor,  
could easily raise the \$30.00. If the pas-  
tor have two churches, each would have to  
raise only \$15.00; and, if he have four  
churches, the required amount would be  
only \$7.50 each. If you live further from  
Louisville than Jackson is, it would cost  
more, corresponding to the longer distance;  
and, if nearer, less. We suggest that the  
churches think over this matter, and let's  
see how many balls can be started rolling  
along this line. We wish to publish in our  
columns every church and every group of  
churches that raises the necessary funds to  
send the pastor to the Convention, and so  
request that the one who leads in raising  
the necessary amount, inform us as soon as  
it is raised.

This is a matter at once too delicate for  
the pastor to suggest, or even hint, to his  
most intimate friend in church work. So  
it will be in order for any lay member, who  
feels that such a course would be proper  
and advisable, to suggest and push the mat-  
ter. As we see it, it would be entirely  
within the bounds of propriety for a neigh-  
bor pastor to suggest to a church to send  
its pastor to the Convention.

Again: If you have it in your heart to  
do this thing, it is none too early to begin.  
Many will not help you; others will positive-  
ly discourage you. But there will be enough  
who will approve your movement and help  
you to the extent that your success will be  
assured. Some will help you in this under-  
taking who refuse to give anything for any  
other cause.

## A Valuable Book Must Go.

The History of Mississippi Baptists, by  
Leavell and Bailey, in two large volumes,  
containing over 1,500 pages of valuable  
matter must be sold. The original price  
per set, bound in cloth, was \$3.00 net. The  
work will now be sold, as long as it lasts,  
for \$1.00 net for these two large volumes.  
The express charges will range from 25  
to 50 cents, depending on the distance to  
be sent. There are a few sets bound in  
sheep, which will go for \$2.00 net per set.  
The above prices are far below price of  
manufacture, but they must be sold. Send  
your order and the \$1.00 to The Baptist  
Record, Jackson, Miss.

During the year 1908 there were 129 ad-  
ditions to the First Baptist Church, Hatties-  
burg Miss., of which our friend, Dr. I. P.  
Trotter is the successful pastor. Forty-  
three of these were received by baptism.  
The contributions for all purposes amounted  
to \$6,000.00. For the seven years of the  
pastorate of Dr. Trotter at Hattiesburg,  
there have been 943 additions an \$42,000.00  
contributed for all purposes. Seven years  
ago the church started with 300 members.  
Since then three churches have been organ-  
ized out of it, with a present membership  
of about 600, while the First Church now  
has a membership of 620, making four Bap-  
tist Churches in Hattiesburg, with a mem-  
bership of 1,200 where seven years ago there  
was only one church with a membership of  
300. Until the same the First Baptist  
Church led the State in contributions for  
missions. The salary of Dr. Trotter has  
been increased in the seven years he has  
been there three times, first by \$300, then  
by \$400 and the last by \$500. We congrat-  
ulate him on the great work which he has  
been able to accomplish.—Ex.

The incorporation into the Penal Code  
of the United States on Feb. 17, of an in-  
ter-state liquor shipment bill introduced by  
Representatives Humphreys of Mississippi,  
and Miller of Kansas, is the first piece of  
fundamental legislation squarely recogniz-  
ing the right of the States to protection,  
which has been secured since the National  
Anti-Saloon League was organized. It was  
accomplished in spite of the frantic efforts  
of the liquor interests and a decisive  
triumph for organized temperance sentiment.

This measure is not all that is wanted  
nor all that the League stands for, but by  
(1) prohibiting C. O. D. shipments; (2)  
prohibiting delivery to fictitious consignees;  
and (3) by requiring all packages of liquor  
to be so marked as to show their contents,  
it will afford a basis for further state leg-  
islation and is regarded as a tremendous  
step in advance.

## Associational Minutes.

The Baptist Record needs a copy of the  
minutes of each Association. In answer to  
former calls we have received several of  
these. But are still without the following:  
Aberdeen, Bay Springs, Carey, Chickasaw,  
Choctaw, Copiah, Gulfport, Harmony, Ho-  
bbs, Hopewell, Hudson, Lauderdale, Lin-  
coln County, Leaf River, Liberty, Lin-  
coln County, Louisville, Magees Creek, Mt.  
Pisgah, New Liberty, Okibbeha, Oxford,  
Pearl Leaf, Pearl River, Pearl Valley, Ran-  
kin County, Red Creek, Strong River, Sun-  
flower, Tippah, Tishomingo, Trinity, Union,  
West Judson and Yalobusha.

Any clerk or moderator who will send us  
a copy of the minutes of his association will  
place us under sensible obligation to him.  
Brethren, we are asking this small service

Thursday, February 25, 1909.

for the sake of the cause. Please send us  
one immediately and oblige.

In our last issue, under the heading, "The  
Main Question," we endeavored to impress  
our readers with the necessity of giving the  
cause of missions the right of way over ev-  
erything else for the next two months. We  
would emphasize the same this week. Be-  
lieving, as we do, that missions has the  
right of way for the next 60 days, we shall  
give all communications german to this sub-  
ject the preference over articles on other  
subjects, however important they may be.  
We would emphasize the same this week. Be-  
lieving, as we do, that missions has the  
right of way for the next 60 days, we shall  
give all communications german to this sub-  
ject the preference over articles on other  
subjects, however important they may be.  
Let us have some brief, crisp things on mis-  
sions. There are many brethren in the  
State who could write them, if they would.  
Will you not do so?

A few issues ago, we laid before our read-  
ers a matter which we deemed of consider-  
able importance. We refer to the opportu-  
nity which was and is open to any Baptist  
in the State, of sending us \$3.00 to pay for  
The Baptist Record and postage to any one  
of our fourteen foreign missionaries. To  
date only two have remitted the \$3.00.  
They are W. F. Redwood, Brooksville, and  
Miss Magnolia Schilling, Lena, Miss. We  
expect others to join these until all our mis-  
sionaries shall have our paper free. Please  
act at once.

The battleship fleet came into Hampton  
Roads on February 22, about noon, having  
made a trip of over 42,000 miles in about  
fourteen months, including their many long  
stops. It was the greatest cruise the world  
has ever known, and perhaps will not be  
repeated for a generation or two. The ex-  
penses of the trip are simply enormous, the  
item of coal alone reaching many millions.

Brother J. R. G. Hewlett writes: "In  
60 days we, Osyka Church, have raised in  
cash \$591.79 and paid debt on pastor's  
home. Yesterday four additions by letter.  
Closed a meeting of ten days on Feb. 15th;  
assisted by W. A. McComb, four for bap-  
tism and two by letter."

The many friends in Mississippi of Rev.  
Geo. C. Cates will be gratified to learn that  
his health is slowly improving. For seven  
months he has been absolutely unable to do  
any work at all. At present he is on the  
Gulf Coast, resting at Gulfport.

Secretary Gray is on a brief visit to Cuba,  
looking after the interests of our mission  
work on the island.

The new Bible Dictionary referred to in  
our last issue contains 950 pages, instead of  
250, as was printed.

## THE BAPTIST RECORD.

## News in the Circle. Martin Ball.

A good farm of 70 acres has been pur-  
chased by Ewing College, Ill. Students who  
are not able to pay their way in College  
have the privilege of working and prosecut-  
ing their studies.

Rev. W. A. Jarrell will soon issue a book  
on Baptism. It contains material he has  
collected from Eastern lands and our own  
country. He gives much information he  
derived from the scholars.

Rev. O. T. Monerief of Atlanta, becomes  
assistant pastor of the First Church, Albany,  
Ga.

About 500 joined the various Baptist  
churches of Baltimore as one result of the  
consolidated meetings.

The roll of students at the Seminary at  
Louisville has reached 300. The boys claim  
Dr. Mullins' turkey dinner.

The annex to the First Baptist Church  
of Meridian is a thing of utility and beauty.  
Dr. Shipman is happy, and speaks with  
enthusiasm of the progress of his church and  
Sunday School. The Departmental Grading  
is not perfect yet, but will be soon.

Rev. L. A. Moore closes his work at  
the South Side Church, Meridian, the last  
of this month. His future movements have  
not been indicated.

Dr. W. T. Lowrey has consented to serve  
as Dean of the Tri-State Sunday School In-  
stitute to be held at the Seashore Encamp-  
ment grounds this summer. The Institute  
will be under the auspices of the Louisiana,  
Alabama and Mississippi Associations.

Dr. J. C. Massee, of the First Church,  
Chattanooga is announced to preach the  
Commencement Sermon of Union University,  
Jackson, Tenn.

We are glad to announce a bright outlook  
for the North Mississippi Sunday School  
and B. Y. P. U. Convention at Water Val-  
ley April 14-16. Dr. T. B. Ray of Rich-  
mond, Prof. L. P. Leavell of Louisville,  
J. E. Byrd of Mt. Olive, and other prom-  
inent brethren will aid in making the Con-  
vention attractive.

A few days ago a traveler on the I. C.  
Railroad, in conversation with some fellow  
travelers, styled the prohibition wave in the  
South as "The organized combination of  
religious scandal." Did you ever hear it  
called that?

Brother C. C. Slaughter, Dallas, Texas,

has made an offer to the Sanitarium Board  
to give one dollar for ever two given to the  
Board to build the Sanitarium.

Deacon H. L. Watts of Winona, is con-  
stantly in demand to supply for the pastors.  
Last Sunday he spoke for Pastor J. R. Nutt  
of Ackerman. It is needless to say the  
work was well done. If he meets a sinner  
seeking the Savior, like Philip of old, he  
knows how to lead that soul into light.

Pastor D. W. Morgan has resigned as  
pastor of the Twenty-first Avenue Church,  
North Birmingham. The resignation to  
take effect March 1st.

Gipsy Smith is in a great interdenomi-  
national meeting at Kansas City. It is stated  
that 10,000 people listened to his first ser-  
mons. A large choir of several hundred  
voices do the singing.

Gospel Singer J. W. Jelks, whom many  
of our people know will be associated with  
Evangelist J. H. Dew in Missouri for sev-  
eral meetings this spring.

Rev. Victor I. Masters, who has been As-  
sociate Editor of the Religious Herald for  
a year, accepts a call to become ditorial  
Secretary of the Home Mission Board, At-  
lanta, Ga. He begins work at once.

Pastor W. A. Hobson has just closed a  
great meeting at Jacksonville, Fla. He was  
assisted by Evangelist John Wicker. There  
were 75 additions to the Church.

Dr. W. Y. Quisenberry is now working  
in Alabama raising the \$50,000 apportion-  
ment for the Endowment Fund of the Sem-  
inary. He seems to be meeting with suc-  
cess.

Dr. Weston Bruner accepts the call from  
the First Church, San Antonio, Texas. He  
will begin his labors soon.

The special committee of the North Caro-  
lina Convention appointed to select an Ed-  
ucational Secretary, has chosen Prof. G.  
E. Lineberry of Winterville. He begins  
work April 1st. That is better than taking  
some pastor from a needy pulpit.

Missionary J. F. Ray and wife are now  
well on their way to Japan. He is a Mis-  
sissippi man, and we should constantly in-  
voke the blessings of our Father upon him.

During an all-night prayer meeting in  
Baltimore, while the Home Board Evangel-  
ists were conducting a simultaneous meeting  
18 fine young men and women offered them-  
selves to God to preach or go as mission-  
aries. A beautiful sight.



Et Tu, Wesson?

Some days ago I read in the Outlook where Dr. Lyman Abbott said: "The new birth does not mean the giving of new life, but the giving of a new direction to the old life." (I make the quotation from memory).

I said to myself that is not a matter of interpretation at all, but a proud soul giving God the lie. And this Scripture occurred to me: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

Brother Wesson has come dangerously near Dr. Abbott's platform. I am shocked at his position. Time has arrived for plain talking when a Baptist preacher attempts to explain away a clear statement of fact to uphold a theory which dishonors God. My brother, you are as clear as mud. Now listen: "Consequently one may be spiritually dead in sin—separated from God—and yet consciously alive to the soul's condition." What kind of a soul is that—partly dead and partly alive? Spiritual death is soul death. Soul death is the separation of the soul from God. If consciousness is a function of the Soul, that is dead, too—separated from God. The New Standard Encyclopedia says of death: "The cessation of life; the state of any being, animal or plant, in which the vital functions have totally and permanently ceased to act." This is true of physical death—it is also true of spiritual death. My brother asks, "Does that word dead mean without spiritual existence?" With respect to God—yes—has no spiritual connection with God. "In the day that thou eatest thereof thou shalt surely die." Brother Wesson, had you realized the gravity of your position? The serpent said unto the woman, "Ye shall not surely die." Ah, your position has the smell of brimstone upon it. You have gone clear over on the devil's platform. Don't you ever criticize the Pedo who says "into," just meaning nearly, while you say death does not mean death—you retain conscious relationship with God, for in death that is one soul function that does not need "quickening," or bringing into existence, for that is "inherent" in the soul. Oh no, death does not mean annihilation—but separation. The soul, in death from sin, is not annihilated—neither is the body annihilated at death. The whole body is dead to the spirit, and the whole soul is dead to God, in spiritual death.

Your heathen argument falls like the rest of it. I believe it inherent in each soul that it is in that inherent consciousness of separation from God that causes the most benighted nations to try to worship something. Now, inherent means inborn—hence, consciousness of separation from God was inborn, and as spiritual death did not impair this faculty it is infallibly correct.

But are the heathen "conscious of separation from God?" No, they don't so much as know of God—but instead worship stocks and stones. But further your statement is contradictory. You say the heathen has a consciousness of separation from God—and then say, "tries to worship something." Why didn't you say try to worship God—for if he is conscious of separation from God, he is conscious of God—then if conscious of God, why not try to worship Him, instead of "something." Here is your mistake, the heathen has a conscience, but it is dead to God, and of course knows nothing with respect to God, and righteousness of God, and hence sets up a standard of his own, and is uncertain about that, and therefore the foundation of heathen attempts at worship is not where Brother Wesson would find it, in the inherent consciousness of separation from God," but just the reverse of this—the absolute loss in the fall, of such a consciousness. The heathen's fear alone actuates him to a kind of worship. He lives in eternal dread, of, he knows not what. With the loss of the soul is the loss of all the soul's functions—the ability to think right and act right, not the ability to think or act, for that would mean annihilation. The poor heathen is not only not able to set himself right, but he is not consciously alive to the soul's condition—can't diagnose his case—has no such "inherent knowledge." Hence he is lost and does not know it. You seem to argue that man has lost the ability, but not the knowledge. They have lost both—the life.

Now what about the responsibility of such a person? He is responsible for being in that condition. God warned him, when he had both knowledge and ability, of his awful doom. Man went into sin knowingly and wilfully, and came out according to God's pronouncement "dead in trespasses and in sins." They have no one to blame but themselves. God did not force them into it, but on the contrary warned them. They made God a liar, believed the serpent and acted on his suggestion. Hence man alone is to blame for being absolutely cut off from God—for he did it himself. But what does God say?

Wesson says: "If so, there can be no responsibility, and to appeal to such is folly."

Now God says, 1 Pet. 4:5: "Who shall give account to him that is ready to judge the quick and the dead."

He said this, as the context will show, of just such heathen characters as we know exist today in China and elsewhere. So God will judge the "dead"—but Wesson charges God with folly, for he says, "It is folly to appeal to such." Now read what God says: 1 Pet. 4:6: "For this cause was the gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in

the Spirit." The primary purpose of the preaching was that "they might live in the spirit," or, be saved; secondarily, so that men in the flesh could judge them as well as those who were quickened; or that it would be as reasonable to men in the flesh for God to judge the dead if the gospel should be preached to them as for him to judge the quick. In other words, it's Wesson against God; for my part, I will believe God. As to the way the quickening is brought about there may not be such a wide difference. I believe in preaching the gospel to every creature, but God must do the quickening, or the sinner can never appreciate the message. It is more than enabling help. It is giving a new life. This life, nor any part of it, does not inhere in man.

"Ye must be born from above." "And this is the record that God hath given us eternal life, and this life is in the Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life," 1 Jno. 5:11, 12.

Not only "dead in sins," but hath not life." No spiritual life at all. You dishonor the Spirit for all he does is to lead the sinner to God through faith in Christ. The sinner has "inherent preparation" for the message. Spirit doesn't come in there. He, the sinner being self-conscious of his last condition has ability to believe on Christ. The Holy Spirit isn't needed there. And since he that believeth hath everlasting life, you cut off the spirit absolutely from the soul's salvation. It matters little if you talk mysteriously about the "Holy Spirit" whose enabling help brings the poor soul to Jesus and unites it to God through Him to the Bible student. All the Spirit does there is to help the sinner come to God through Christ. And yet you talk and exhort us to "emphasize the work of the Holy Spirit in conversion."

And finally I want to ask Brother Wesson how the Holy Spirit enables this semi-dead sinner to come to God—without giving him spiritual life?

Yours in His name,  
W. Alex. Jordan.

Yazoo City, Miss.

#### Some Remarks.

When I get the Record on Friday morning I read it right then, and I always find some article that helps me and inspires me in my work. I want to thank those who take time from their work to write for the paper. Some can't, some don't and others won't, but the paper comes just the same every week.

I admire so much the splendid Christian spirit that has characterized every article that has been written on the subject of a "Home for Old Preachers." The God of wisdom will not let us make a mistake, be-

Thursday, February 25, 1909.

THE BAPTIST RECORD.

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cause every one seems to want to do the right thing. I am sure that the agitation of this question is going to result in great good and better support for these men of God, though perhaps not in the erection of a home.

I want to sanction what Brother Ball said about financial agents from Syria and Chaldea. I have had six of these agents to call on me in the last three months. Each of them insisted after I had read his papers that I give him a recommendation which he wanted to use in a canvass of the town. In each case I refused to grant this request. However, each one of them had at least a statement from many of the leading pastors in the State. Granting that all of these agents are worthy and their cause needy, still I do not believe that it is wise for the pastor to recommend them. The business man who is presented with his pastor's recommendation during the week and asked to assist a cause that does not appeal to him, will very likely be inclined to discredit the importance of the great denominational enterprise which is presented on Sunday morning. Let us do our work through the organized channels.

I want to thank the writer of the article, "Let Us Alone," for some helpful suggestions. However, I have a word of criticism on it: In my opinion, the false structure was so well erected, that he failed to destroy it with the one sentence that was intended for that purpose. Sometimes in preaching, we present Satan's claim at such length and with such vigor that we are forced to quit and leave him the hero of the occasion.

Best wishes for the Record.

Luther Holcomb.

Durant, Miss.

#### Lord, Is It I?

By J. Wesley Dickens.

(Having been called on to conduct, or assist in conducting more than twenty-five funerals within less than one year, the writer sat in his study on January 31, 1908, and prayerfully reviewed his lofty privileges and holy duties, as a preacher and pastor. And his deep heart-inspection and heavenly communion found utterance in the words that follow. They helped the writer. May they help the reader):

Someone today is growing rare flowers,

To sweeten life's sorrow and hush earth's sigh;

Someone is filling with joy all the hours,

Lord, is it I? Lord, is it I?

Persistence, one is passing a brother in trouble,

Thoughtless and heedless of him and his cry;

Alas! one is selling pure gold for mere stubble,  
Lord, is it I? Lord, is it I?

Someone is bearing a heart full of gladness,  
Gleaming with glory, fresh from the sky;  
Into a home, or a heart, full of sadness,  
Lord, is it I? Lord, is it I?

Life's heavy burdens, somebody lightens,  
Brings hope and heaven graciously nigh;  
Somebody comforts, strengthens and brightens,  
Lord, is it I? Lord, is it I?

Somebody weeps when another has sorrow,  
Somebody answers the needy soul's cry;  
Somebody hastens to rescue from horror,  
Lord, is it I? Lord, is it I?

Somebody finds, amid every-day duties,  
Thoughts that ennoble and hopes that are high;  
Somebody fills every day with new beauties,  
Lord, is it I? Lord, is it I?

Somebody sweetens the life of another,  
Looks up, and lifts up, and helps all to try;  
Somebody holds out the hand of a brother,  
Lord, is it I? Lord, is it I?

Somebody lives for the glory of living,  
Loves the unlovely, passes none by,  
Somebody gives for the great love of giving,  
Lord, is it I? Lord, is it I?

Somebody craves the Divine approbation,  
Prays for the wisdom sent from on high;  
Joins hand with Jesus for man's elevation,  
May it be I. Lord, help me to try.  
Crystal Springs, Miss.

#### On to Japan.

The time is short. Feb. 16th is the date we are to sail on our return to our mission work in Japan. I could wish for time to visit many more of the churches in my native State, but duty calls me onward.

I spent nearly all of January in Mississippi, speaking twenty times in as many different places. Many of these churches have increased their offerings to Foreign Missions, besides helping me personally toward our outfit or equipment expense. My gratitude is hereby expressed in a public way—for as some of you know I gave up my support from the Board after our return home, and have in my work for the past six months received nothing except free-will offerings. Sometimes generous, but often very small, occasionally through misunderstanding, doubtless, nothing at all.

During those six months I have spoken on missions and preached 220 times in over fifty churches, thirty of them in Mississippi, ten in Tennessee and ten in Alabama. In

the several churches where mission offerings were taken, mostly country churches, large advance is being made. About one hundred conversions, and \$1,400 to missions have been secured in cash and pledges, as some of the results of those meetings.

Now, we turn our faces toward the "Land of the Rising Sun," where there are still millions who have not heard the name of Jesus.

Will not many who read these lines pray for us and our work?

Friends have asked me about my address. Snip letters would reach us up to the 16th, sent care P. M. S. S. Co., "Magnolia," San Francisco, Cal. After that date mail would reach us at Shimonoseki, Japan, (postage 5c).

To all an affectionate farewell.

J. Franklin Ray,  
Missionary.

February 1, 1909.

#### To Our Aged Preachers:

On reading the letters of Dr. Johnson, Dr. Lowrey and Brother Rowe, which touched a responsive chord in my heart, I am prompted to write words of appreciation and encouragement to you, our "Soldiers of the Cross," who are feeble with age.

It is true you cannot "hold forth the words of life, as in other days, but God has touched your lips, and you still have the message of eternal life to a lost world.

You are so needed in the environment that God has placed you, and you will be needed until He, in loving tenderness calls you "Home."

I have in mind an illustration: That of an aged grandfather who, though not a preacher, had spent his life in God's service. For years he was an invalid. He often said sadly that his days of usefulness were past. Not so, however, for God, in His wisdom had given him a little grandson in his home. Day after day he trained and prayed for this child. This was his only work. He has been called to his reward but the seeds of precious truth sown in the heart and life of the child are growing today.

Who can tell that this is not his crowning life work.

Dear old veterans in God's service, we want to help you to continue to tell the sweet old story of Jesus and His love while life lasts. If only to a little child.

You have fought bravely the battle for righteousness. We want to help you to "finish your course," "Increasing the efficiency of our care."

May God deal gently with you through the coming years, and use you to the end.

Yours in Christian love,

Addie Stovall McGee.

Leland, Miss. Feb. 9, 1909.



## The Broken Chord.

To  
Doctor Johnson,  
Four Years My Teacher,  
Thirty Years My Friend,  
I Would Dedicate  
These Lines.

—A. J. Aven.

The master in his chamber sate,  
Before his warm and glowing grate,  
Abstract in reveries.  
While thus before his cheerful fire,  
With soul a-dream, he stroked his lyre  
With simple graceful ease.

He stroked the chords, the music came,  
Like incense from an altar-flame,  
Or sheen from crystal sea.  
Each time he stroked the golden thing,  
His touch new glories seemed to bring,  
Of richer melody.

Now like a sylph on airy wings,  
He glided o'er the vibrant strings,  
His fingers music dripped.  
Then swells of music clear and loud,  
Came as from roaring thunder cloud,  
Or storm in ocean dipped.

## Old Preachers' Home.

Nothing has appeared in our paper for years that has interested me more than those articles on the subject of an "Old Preachers' Home." They have a joyful sound to me. That the subject of sustentation is being discussed by such able and influential brethren makes me feel hopeful that a better and brighter day for our dear old preachers is about to dawn upon them.

After reading the excellent article by Brother Johnson, I felt that his suggestion that we have an "Old Preachers' Home" was a good one, but after more thought I am inclined to agree with Brother Lowrey and for reasons he gives that it would be better to increase our contributions to Sustentation and support our preachers in the homes of their loved ones, where they would prefer to stay. Now when I say "Support them," I do not mean that we are to dole out to them a pittance now and then as we have been doing, especially thoughtful of them during Christmas times, but that we should put into the hands of our Secretary a sufficient amount to support them well, to supply all their needs the year round, to supply all their needs the year round, quarter, of a liberal amount to meet their needs. Let us get that kink out of our heads, that because they are old and poor they don't need much. I see that I begin to feel indignant and must stop right here, or our editor will give my coat tail a jerk.

While on a visit to Laurel recently I was in company of Brethren T. B. Bonner and

He stroked the chords, he heard the note,  
Upon the gentle breezes float,  
A harmony sublime.  
Alas! alas! the harp-chord broke,  
Which had the power to evoke  
Deep melodies of Time.

He had loved one pure and sweet,  
In whom he found his joy complete,  
The idol of his soul.  
Her eyes were large, of lovely hue,  
Soft was her voice, and soul as true,  
As needle to the pole.

God plucks from earth the choicest flowers,  
And plants them in the heavenly bowers,  
As objects of his love.  
An angel came on tireless wing,  
In search of earth's most precious thing,  
To deck abodes above.

He chose that perfect bloom of earth,  
Of charming colors, matchless worth,  
With flush of infant face.  
And then he straight-way winged his flight,  
To heavenly realms of silvery light,  
To deck the choicest place.

K.-C. Hall, laymen and members of the First Church, of which Brother Gates is pastor. (By the way, do you know Gates and the First Church, and what they are doing? Well, they are a power for good in that city). These brethren are large givers to Sustentation, as well as to other good things. They talked to me very earnestly about Sustentation, and Brother Bonner suggested that an endowment of one hundred thousand dollars be raised for it, to which Brother Hall assented. That was a noble thought, and if you know T. B. Bonner and K. C. Hall, you know them to be among the finest business men in the State, and that they mean what they say.

Do you know our godly laymen have been and are willing and ready to do everything for our old preachers that is needed to be done?

Now, with such men as Johnson and Lowrey to lead us Sustentation will come to the front, and I for one, am happy at the thought.

O. D. Bowen.

Handsboro, Miss.

## The Old Preachers' Home.

It seems to a layman that this movement for a home for the old preachers is a most laudable one. But I have serious doubts as to whether there are a dozen old ministers in the State that would take advantage of this home. Be it said to the credit of Mississippi Baptist preachers they are men

The master in his chamber sate,  
Before the warm and cheerful grate,  
His soul benumbed with grief.  
With idol of his worship gone,  
His soul was sad, bereft, alone,  
To him came no relief.

He tried to tune his harp to song,  
It proved an irresponsive thing,  
The master's heart was lead.  
His soul of soul, his deep of deep,  
Responded not to music's sweep,  
Because on grief it fed.

"O God, in Whom all sorrows cease,  
Direct me into paths of Peace,  
Infold me on thy breast!"  
When thus he turned his look above,  
His soul was filled with gracious love,  
Received he blissful rest.

Now when he turned his harp to sing,  
The music came from every string,  
So filled with hope he was.  
His soul of soul, his deep of deep,  
Responded with ecstatic leap,  
His faith in God, the cause.

of families. No race suicide there, and it is to be supposed that no family of children would agree for a parent to be sent to this home. The suggestion of Rev. J. A. Lee that a "census" on this subject be taken before a move of this kind be undertaken, is a good one. I notice that it would require twenty-five thousand dollars to build a home of this kind and four or five thousand dollars annually for maintenance. This does not seem to be too large an estimate.

Would it not be a great mistake—a waste of time and money to do this and not have the old preachers to care for? In all of my experience, I do not recall a single instance of an old preacher being in such a condition as to require a home of this sort. The present plan, considerably enlarged, of aiding these preachers in their homes would most likely be satisfactory to them. As a layman, will state that so far as I know, not much stress is laid upon this work. If it was put before the people more vigorously, there would be some result, as is shown to the orphanage.

"I have been young and now I am old, yet I have not seen the righteous forsaken nor his seed begging bread."

Yours truly,

A. Layman.

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In each town to ride and exhibit sample bicycle. Write for special offer. Ship on Approval without a cent deposit. Allow 10 DAYS FREE TRIAL and pay freight on every bicycle. **FACTORY PRICES** on bicycles, tires and sundries. Do not buy until you receive our catalog and learn our unbeatable prices and marvelous specialties.  
**MEAD CYCLE CO., Dept. H294 Chicago, Ill.**

## The Work Before Us.

From a casual point of view the matter of meeting the issues of the mission campaign upon which we are entered may well make the most optimistic of us shake his head in doubt. But when we consider the numbers that will enlist, as also the personnel and equipment of the host, the most pessimistic ought to take heart and feel that we can go up and possess the land.

What means this campaign? It is of the ordering of Him who alone in Zion has the right to command. To the true Baptist no other reason can ever equal the answer, Jesus our Lord commands it, and He is leading in it. His command is authoritative. It admits of no dallying. It asks not for our opinion. He had tasted death for every man. He had drunk the bitter draught to its bitterest dregs. He had gone down into Joseph's new tomb. He had burst asunder the bonds of death. He knows that what He has done has wrought the victory over sin, death and the grave, and that the propitiation for sin is all that the Father can desire, is all that the sinner needs. His outlook for sin and uncleanness is world-wide, and his command must reach the same limits. "Go ye into all the world, preach the gospel to every creature." How terse, how significant, how comprehensive. With these words ringing in our ears, stirring our hearts, moving our lips and directing the energies of our being we will not delay. Jesus wants it. By his grace it must be done. Have you enlisted to obey this command? On the roll of those who are in our squadron are the 125,000 men and women, boys and girls who have said, He is my Savior and these live in the good State of Mississippi. They are as much his, as those were who first heard these words of command. It is a goodly company, they have washed their robes and made them white in the blood of the Lamb, and only wait in faith, hope and love for the time to hear him say, it is enough, come home. Till He commands us come home, we are to give heed to this other command, "Go ye into all the world, preach the gospel to every creature."

To meet the issues of this gospel campaign we are told that in Mississippi, there must be a volunteer offering of \$50,000 in the next eight weeks. There have been noble examples of how they are doing it. That church which led out so nobly a few weeks ago did not long stand so far ahead of her sisters for now news comes from West Point that means more than one thousand dollars for Foreign Missions.

Hollandale marshals her forces to do what she can, conscious of acceptance with \$141.05, same cause.

Crystal Springs wheels into line with \$328.00, same cause.

Wall Street, Natchez, comes into the circle with \$100.00 for Home Missions, while

Like  
Legal Tender

A package of Uneeda Biscuit is always a fair exchange for its cost, because Uneeda Biscuit are the best of all soda crackers. They are not expensive; on the contrary, Uneeda Biscuit is one of the least expensive of foods. There is no waste. There is most nourishment. Always fresh and crisp. Never stale. No broken crackers. Always whole and inviting. There can be no better soda crackers than

**Uneeda Biscuit** **5c**

NATIONAL BISCUIT COMPANY

Corinth makes State Missions happy with \$385.25, hoping to make it \$400.00.

Cooper is happy at Canton with \$137.00 for Foreign Missions, and so at McCool the folks who entertained so royally the association, are living it over again with \$100.00 for Foreign Missions.

These are but the advance sentinels thrown out ahead of the mighty columns that are yet to be heard from as the campaign progresses.

May our God help us.

A. V. Rowe.

Dr. Weston Bruner, of Washington City, will succeed Dr. C. C. Coleman as pastor of the First Church, San Antonio, Texas.

One of the State Board missionaries of Texas requests all the missionaries to pray for the baptism of 10,000 candidates this year. He refers to John 14:14 as the promise on which to base their hopes. Shall we have half that many as the result of the missionaries in our own State?

Hopeful Outlook.

Moorhead, Miss.—I began a meeting here Jan. 19th, continuing ten days, resulting in

9 additions—which gives us a membership of 19.

We launched a church building movement, had about \$1,000 in sight when I left.

Also during the meeting Rev. W. B. Cooper of Ita Bena, came over and assisted in the ordination of a board of deacons, consisting of Dr. Lucus, Mr. Carter and Mr. Franklin, two of whom are Mississippi College men, and the other is Superintendent of the oil mill at Moorhead. So with a fine physician, a brilliant young lawyer, and the superintendent of a great oil mill to plan, and execute their plans to a definite end, Moorhead has a hopeful outlook. Also the city has just passed an ordinance to build a \$10,000 school building. So look toward Moorhead with hope, and pray for their success.

N. R. Stone.

Moorhead, Miss.

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN'S WHO CRYING WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SILENTLY THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle. Guaranteed under the U. S. Food and Drug Act, June 25th, 1906. Retail Number 25. AN OLD AND WELL TRIED REMEDY.



## WOMAN'S WORK

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.)

### Woman's Central Committee.

Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, Meridian,  
Secretary of Central Committee.  
Mrs. W. S. Smith, Meridian,  
President of Sunbeam Work.  
Mrs. Martin Ball, Winona,  
President of Young Woman's  
Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-  
hurst, President.  
Mrs. Paul Smith, Meridian,  
Vice-President.  
Mrs. G. W. Riley, Jackson, Re-  
cording Secretary.

### WW

Come, children, let us go!  
We travel hand in hand;  
Each in his brother finds his joy  
In this wild stranger land.  
The strong be quick to raise  
The weaker when they fall;  
Let love and peace and patience  
bloom  
In really help for all.

—G. Sistugen.

Pontotoc, Miss., Feb. 6, 1909

Mrs. J. L. Johnson,  
Clinton, Miss.

Dear Mrs. Johnson:

I herewith enclose you a post-  
card which acknowledges the re-  
ceipt of a box sent Rev. J. B.  
Mawborn and family. I should  
have reported this Frontier work  
sooner. The cash sent was  
\$18.55, the valuation of the box  
was \$65.52, total \$84.07. Five  
dollars of this amount was given  
by Houka Church, and one by a  
good sister of Toxish Church.  
The card was misplaced, hence  
the delay.

We wish very much that we  
could have enjoyed, with you, Miss  
Crane's visit to our State. The  
Institute must have been an "up-  
lift" to you sisters.

Yours in the Master's work,  
Mrs. R. A. Cooper.

Cancer, Tumor, Piles, Ulcer and  
Skin Diseases.

Dr. Bye of Kansas City, Mo.,  
invites your careful investigation  
of this method of treatment and  
success in curing the above nam-

ed diseases. He wants you to  
compare his treatment with that  
of other specialists, then decide  
on the best. An illustrated book  
describing these diseases and giv-  
ing full information, is mailed free  
to any one interested. Address  
Dr. W. O. Bye, Kansas City, Mo.

Haughton, La., Dec. 8, 1908.

Mrs. R. A. Cooper.

Pontotoc, Miss.

Dear Sister in Christ:

The splendid box, with such  
nice contents received with high  
appreciation by all of the family.  
Please accept our most sincere  
thanks and may our Father in  
Heaven reward you accordingly  
—is the prayer of

Your brother in the Master,  
N. B. Mawborn.

I wish you could have seen the  
children when the box was open-  
ed.

J. B. M.

### The Box-Packing of the West Judson Association.

The ladies of West Judson Asso-  
ciation met with the ladies of  
Tupelo Baptist Church Monday,  
October 12th, to pack their sixth  
frontier missionary box.

Of the twenty-four churches  
of our Association only nine co-  
operated, but it was indeed an en-  
joyable day.

Committees had been appoint-  
ed to receive all visitors and ar-  
range the dinner. and every-  
thing was done "decently and in  
order."

The morning was spent very  
pleasantly in a social way and be-  
fore we realized it dinner was an-  
nounced and we were ushered into  
the largest Sunday School room,  
where a long table fairly groan-  
ed under its weight of tempting  
viands that had been prepared by  
willing hands and loving hearts.

After this repast and many  
waiters had been sent to the sick  
we passed into the auditorium  
where a short but impressive pro-  
gram was rendered. The house  
was called to order by the Asso-  
ciational Vice-President, Mrs. W.  
E. Pegues, and all joined heartily  
in singing, "I Love to tell the  
Story," led by Mrs. J. G. Tuck-  
er.

Rev. A. J. Preston then con-

ducted the devotional exercises af-  
ter which the Secretary read two  
letters, the one from the mission-  
ary to whom a box had been sent  
last year, thanking us for such an  
expression of kindness; the other  
from the one to whom this box  
will be sent, telling of his work  
as well as his needs and invoking  
God's blessings upon those who  
would minister to his needs.

The reading of these letters  
called forth a few touching re-  
marks from Rev. Preston, in  
which he pictured the lives of  
these noble soldiers of the cross as  
they toil, struggle and sacrifice  
in order that they may be instru-  
ments in leading many who are  
dead in trespasses and sin to a  
living faith in the Lord Jesus  
Christ.

At the close of the impressive  
talk the song, "Something for  
Jesus," was sung with the spirit  
and understanding and then we  
entered into the box-packing.

How eagerly this was watched,  
and how many wanted to put the  
first piece into the box.

There were suits large and suits  
small, shoes, underwear, hosiery,  
towels, blankets, quilts and other  
things too numerous to mention.

The children of this Sunday  
School had been invited to co-op-  
erate in this work, so they sup-  
plied the small articles, such as  
thread, buttons, needles, pins, ties,  
suspenders, tablets, etc., and with  
as much interest as their seniors  
had manifested in supplying the  
larger things.

Let's remember the children in  
these things, for the girls and  
boys of today must be the women  
and men of tomorrow, and upon  
their shoulders must rest the re-  
sponsibilities of church as well as  
State.

As the box was being filled with  
the nice warm clothing there was  
a satisfied expression on each face  
that said more plainly than words  
"It is more blessed to give than  
to receive."

The following churches contrib-  
uted:

Tupelo	\$ 59.15
Camp Creek	22.85
Sherman	15.00
Oak Hill	9.30
Zion	9.46
Saltillo	7.10
Blue Springs	6.80
Endville	6.00
Pleasant Valley	4.50
Total	\$138.16

### THE VALUE OF GLASSES

is all in the "know how,"  
without which they are simply  
metal or glass—worth so much  
per pound. By knowing how,  
we convert them into things of  
value and beauty.

Let us make you a new pair  
of glasses and satisfy you as  
to our real ability.

**C. L. RUTH & SON**  
Opticians  
15 Dexter Ave. Montgomery, Ala.

The evening shades were fast  
gathering, when, with happy  
hearts and smiling faces, we bade  
each other a fond adieu until one  
year hence, when, if God permits,  
we intend to meet again in the  
same capacity.

Yours in the work,

Mrs. J. S. Bean.

Tupelo, Miss.

Tahoka, Texas, Nov. 21, 1908.

Mrs. W. E. Pegues,

Tupelo, Miss.

Dear Sister:

I guess you think by this time  
that we did not appreciate your  
token of love in the form of your  
box, but wait a moment to let me  
say it just reached us yesterday.

We live 85 miles from the rail-  
road and freight is hard to get  
here, but we got it and it was in  
good condition. I am satisfied  
you enjoyed packing it, but if you  
could have been here and seen the  
hilarious enjoyment of both old  
and young, your heart would have  
yet been greater. It would be  
useless for me to try to mention  
each article for there are too  
many of them for that.

But I must make mention of a  
few: The suits for the boys and  
myself are perfect fits, the skirt  
for Mrs. Bishop is also a fit, also  
the shoes all fit. The cloak for  
Coral is a little too large, but we  
are having it altered, (today), it  
is very nice indeed. We have had  
the pleasure of receiving mission  
boxes in former years, but this  
one from you surpasses all former  
ones by far. There were so many  
nice new things in the box, we  
are going to divide with a brother  
preacher, living in an adjoining  
county, who is doing frontier mis-  
sion work, also. He has a large  
family and his small salary won't  
support them. He is a new man

## A Great Jell-O DISH

Many cooks and housewives de-  
light in making up occasional des-  
serts of more or less elaborate char-  
acter.

Jell-O lends itself to just the sort  
of manipulation that catches their  
fancy.

A simple recipe that produces  
one of the most relishable and  
beautiful desserts is this one, for

### NEAPOLITAN OR LAYER JELL-O.

Dissolve the contents of one package  
Lemon Jell-O in one pint boiling water.  
Pour a little more than half of it into a  
square quart dish or mould and set away  
to harden. Let the other half stand in a  
cool place till it just begins to set, then  
beat it until it is light and pour it into  
the mould when the Jell-O already in it  
is cold and hard. Next take a package  
of Strawberry Jell-O and prepare and di-  
vide in exactly the same way. When  
half is too cool to melt Jell-O already in  
the mould, pour it in, beating the rest  
same as Lemon and adding it when  
Jell-O in mould is hard.

Jell-O is made in 7 flavors:

Cherry,  
Orange,  
Lemon,  
Peach,  
Chocolate,  
Strawberry  
and  
Raspberry.

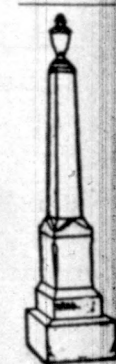
10 cents a pack-  
age, at all grocers.

**Illustrated  
Recipe Book,  
free.**

The Giesse, Pure Food Co., Le Roy, N. Y.

Jell-O received first prize gold medal  
at St. Louis, Portland and Jamestown  
Expositions.

"To Avoid Boll Weevil"  
and get early opening, plant cotton seed  
grown in the extreme northern section of  
the Cotton Belt. We have a large stock of  
Tennessee grown cotton seed, carefully se-  
lected with the view of furnishing planters  
in the extreme south and boll weevil section  
75 cents per bushel f. o. b. Fayetteville. Car-  
lots 50 cents. Order at once as the supply is  
limited. Strong, Bagley & Bagley,  
Fayetteville, Tenn.



### Monuments STATUARY VASES.

and Iron Fences of all styles  
and material. We do first  
class work, use only the best  
of material and employ only  
sober and reliable men.  
Write for catalogue.

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**Capitol City Marble Company,**  
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BOOKKEEPING, TELEGRAPHY,  
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CIVIL SERVICE.

Write for Catalogue R.

to our field, and will not get a  
box, so I think you will rejoice  
to have us share with him.

The Lord has been good to us  
here in the work. I have traveled  
over a radius of 100 miles this  
summer and the Lord has blessed  
His Word.

We send greetings to you all  
in your work in the far West,  
Acts 9:36.

Women have always played a  
prominent part in the Lord's  
work. Martha and Mary doubt-  
less supported Jesus here in his  
earthly ministry.

Accept our thanks and promise  
to try to be better servants be-  
cause of this ministry of love.

Fondly yours,  
M. C. Bishop.

### To Drive Out Malaria And Build Up The System.

Take the Old Standard GROVE'S TASTE-  
LESS CHILL TONIC. The formula is plain-  
ly printed on every bottle, showing it is sim-  
ply Quinine and Iron in a tasteless form, and  
the most effective form. For grown people  
and children. 50c.

### When?

The following, written by a  
woman and bearing as it does up-  
on both motherhood and citizen-  
ship, should find a permanent  
place in the heart, the mind and  
the actions of every woman in the  
land:

### When Will We Women Be Cit- izens?

When we wipe out conditions  
that kill babies.

When we make it impossible  
for any mother to be ignorant of  
infant hygiene.

When we make it impossible  
for factory, store or home work  
to unfit a woman to save her ba-  
by.

When we get milk that is safe  
for babies.

When we get clean air and use  
it.

When we eat.  
When we can answer, Why do  
babies die? and, Why are mothers  
ignorant?

The Vote alone cannot give us  
these things, but doing these  
things will give us the right to  
vote.—March Delineator.

### FROST PROOF CABBAGE GUARANTEED to Satisfy Purchasers.

Price: 1,000 to 5,000 at \$1.50 per 1,000, 5,000 to  
9,000 at \$1.25 per 1,000, 10,000 and over at \$1.00  
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tions for growing all kinds of fruits and veg-  
etables mailed on request. Wm. C. Geraty  
Co., The Cabbage Plant Mas., P. O. Box 990, Young's  
Island, S. C.

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Afflictions.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail free of any charge, my home treat-  
ment with full instructions to any sufferer from  
woman's ailments. I want to tell all women about  
this cure—your sufferings, your mother, or your sister.  
I want to tell you how to cure yourselves at home without the help of a  
doctor. Men cannot understand women's ailments.  
What we women know from experience, we know  
better than any doctor. I know that my home treat-  
ment is a safe and sure cure for Leucorrhoea or  
Whitish discharges, Irritation, Displacement or  
Falling of the Womb, Profuse, Scanty or Painful  
Periods, Uterine or Ovarian Tumors or Growths;  
also pains in the head, back and bowels, bearing  
down feelings, nervousness, creeping feelings up  
the spine, melancholy, desire to cry, hot flashes,  
weariness, kidney and bladder troubles where  
caused by weaknesses peculiar to our sex.  
I want to send you a complete ten day's treat-  
ment entirely free to prove to you that you can cure  
yourself at home, easily, quickly and surely. Re-  
member, that it will cost you nothing to give the  
trial. If you do not feel better after the first  
week, or less than two cents a day. It will not interfere with your work or occupation. Just send  
me your name and address, tell me how you suffer if you wish, and I will send you free of cost, my  
for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my  
book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why  
you suffer for yourself. Thousands of women have cured themselves with my home remedy. It cures all  
old or young. To Mothers of Daughters, I will explain a simple home treatment which cures in Young  
and effectively cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young  
Ladies. Plumpness and health always results from its use. Every woman should have an operation "you can  
suffer for yourself. I can refer you to ladies of your own locality who know and will gladly tell  
Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell  
any sufferer that this Home Treatment really cures all women's diseases, and makes women well,  
strong, plump and robust. Just send me your address, and the ten day's treatment is yours,  
also the book. Write today, as you may not see this offer again. Address  
MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.

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You will save half the labor and expense of "chopping out," save from three-  
quarters to one and one-half bushels of valuable seed per acre, and  
grow an extra tale for every fifteen acres planted—If, instead of  
sowing the seed wastefully in drills, you plant it in hills, with our  
**IMPROVED SEED DROPPER**  
The only Cotton Planter made that drops the seed at regular  
intervals—just where you want it and enough in each hill to  
insure a good stand. Seed don't have to be rolled or delinted  
for use in this dropper, and 1 bushel will plant 4 acres.  
The Improved seed Dropper will save enough the first  
year—in labor money and increased yield—to pay for itself.  
We have three sizes over. Write TODAY and we will send  
full details—convincing proof—of the work of  
this wonderful, money-saving, crop-increasing  
Cotton Planter, and tell you where to buy it.  
THE HARRIMAN MANUFACTURING CO.,  
94 River Avenue, Harriman, Tenn.

With One or Two Wheels



## Deaths.

J. W. Ethridge.

In loving memory of Dr. J. W. Ethridge, who was born in Wilson county, Tenn., Jan. 17th, 1839, and departed from us Jan 13th, 1909.

It was my privilege to be his pastor for a number of years and to visit him in his last illness. He was of noble birth and a physician of much worth. He professed Christ and was baptized into the fellowship of Falling Creek Church, Tenn., in 1857, moved to this State and married Miss Lou Pierce, who survives him. Eight children were born to them, four of whom preceded him to the "Land Ahead."

Dr. Ethridge, at his death, was a member of Pilgrims Rest Church of Copiah county, Miss.

Peace to his ashes, and the comfort of the Holy Spirit be given to the sorrowing family.

J. C. Farrar.

"WEARS THE CROWN."  
Eucalypti Oil for Burns.  
Eucalypti Oil for Bruises.  
Eucalypti Oil for Pains.  
Eucalypti Oil for Wounds.  
Eucalypti Oil for Colic.  
Eucalypti Oil for Diarrhoea.  
Eucalypti Oil, Clean and Strong.  
Eucalypti Oil for Sore Throat.  
Eucalypti Oil for Sore Feet.  
Eucalypti Oil for Sore Mouth.  
Eucalypti Oil for Sprains.  
Eucalypti Oil for Swellings.  
Eucalypti Oil for Headache.  
Eucalypti Oil for Earache.  
Eucalypti Oil, No Grease, No Stain.  
Eucalypti Oil, the Best Antiseptic.  
10c, 25c, 50c. Druggists.

McDonald.

In memory of Mr. and Mrs. Eugene McDonald and two little children. Both parents died in February 1909.

How strange is life! I know not why  
That men are born on earth to die.  
Tonight a house stands on the hill,  
No voices heard there. All is still!  
Within her walls three weeks ago,  
They dreamed not what tonight I knew.  
A husband, true and loving wife,  
And children, two, were full of life.  
But now this home will be no more,  
Since some have gone to yonder shore.  
The mother answered Heaven's call

And father now lies 'neath the pall.  
They finished here their mission giv'n,  
And then went home to live in Heav'n.

Two little girls now sob in tears—  
How long to them will be the years!

For "Where is Mamma," they will say,  
"For you, Dear Papa, now I pray,"

But both have gone so far away,  
They answer not to what they say.

O God, before thy throne I bow,  
I want to pray—I know not how!  
I question not thy will divine,  
Since love and mercy all are thine.

O, let thy angels hover near  
Around these little orphans dear!  
I know thou wilt, dear Lord of Love,  
Lead safely home these babes above.

Carl Monroe O'Neal.

Terry, Miss.

## Resolutions.

Whereas, It has pleased God in His Divine wisdom to remove from our midst and our church our beloved pastor, Rev. W. T. Hudson, who has spent his life in the service of the Master, ever ready to minister to the sick, to comfort the broken-hearted, and ever striving to win souls to Christ.

Therefore be it resolved, 1st, That we, the members of the Ladies' Aid Society of the Houston Baptist Church deeply deplore his death and the great loss our church has sustained.

2nd, That while we deplore his loss we bow in submission to the will of our Heavenly Father, knowing that our loss is his eternal gain.

3rd, That we tender to Sister Hudson our heartfelt sympathy and that we remember her in our prayers.

4th, That a copy of these resolutions be recorded in our minutes, a copy be sent to Sister Hudson, and copies be furnished the Houston Advocate and the Baptist Record for publication.

(Signed).

Mrs. E. E. Thornton,  
Vice-President.Miss Anna Gladney,  
Secretary.

## Resolutions Passed by the First Baptist Church, West Point, Miss., Feb. 14, 1909.

Whereas, Our brother and former pastor, W. T. Hudson, was foully assassinated at Houston, Miss., on Saturday, February 6, 1909; now therefore, be it

Resolved By this Church, in conference assembled, That we deeply deplore and mourn the loss of our brother, cut down in the very prime of a noble life of splendid usefulness in the Master's cause, and while we fail to understand our Father's purpose, in thus removing our beloved brother from earth to heaven, we humbly and trustingly submit, without question that in his great infinite wisdom He doeth all for the best.

That we tender our sympathy to the Houston Church, now bereft of his wise counsel and guidance, bright, intelligent and Godly example.

That to the heart-broken wife, we extend our tenderest sympathy and love, in this, her hour of bitter grief, and point her to Him, whom her beloved husband delighted to serve and honor, as the great comforter of those who sorrow.

That the clerk is hereby directed to place a copy of these resolutions on the minutes of this church, furnish a copy to the bereaved wife, the city papers, the Baptist Record and the Houston church.

## Four Year Case of Eczema Cured.

5239 Vernon St., St. Louis, Mo.  
Mr. J. T. Shuptrine, Savannah, Ga.  
"Dear Sir:—My sister, Mrs. Elton, has sent to you for your Tetterine for my use. I have had eczema for four years, and have tried everything possible to cure it, without success until I tried Tetterine. I even went to a noted specialist and got no relief. Am glad to say that your medicine has cured me after six months trial."  
Miss A. B. King.

## CANCER CURED FOR GOOD—PAY WHEN CURED.

We know we can cure—are now curing many so-called incurable cases. Otherwise we could not say to you, "Pay us when cured, not before." Scores of former patients are well and will tell you so. Send for Free Book "Cancer and its treatment." It may save you or some friend from a living death.

DRS. JONES & RINEHART  
Suite U 1208 W. Washington St.,  
Indianapolis, Ind.

Can Cancer Be Cured? IT CAN  
We want every man and woman in the United States to know what we are doing.—We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-Ray, and are endorsed by the Senate and Legislature of Virginia. We Guarantee Our Cures.  
Physicians treated FREE.  
The Kellam Hospital.  
1415 West Main. RICHMOND, VA.

## T. W. O. C.

Just think of these four letters, next time you are ill.

They represent good advice to sick women.

Ladies, by thousands, have written to tell others to "Take Wine of Cardui."

They have tried it, and know what it will do for the ills and weaknesses peculiar to their sex.

Cardui, you must know, contains no injurious ingredients, but is a pure, vegetable, non-intoxicating, extract of medicinal herbs, which acts gently, specifically and curatively on the womanly organs.

"I was a total wreck," writes Mrs. Erelene McGrew, of 2950 Guadalupe Street, Austin, Tex., "and I wish I could tell all afflicted females what Cardui has done for me and for my daughters. It is certainly the best and most wonderful tonic, to build up shattered nerves and for all other female troubles. If all women and girls would use Cardui, they would not need doctors. It saved my life at the menopause and I recommend Cardui to all."

Cardui is an old and well tried remedy for female troubles. Your druggist sells it, with full directions for use on the wrapper. Try Cardui.

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Of New York, wants a representative in every town and community in Mississippi. Teachers can double their income by working in their spare time. Country merchants can write insurance for many of their customers.

Write us, and let us tell you what favorable terms we can offer to agents.

We refer, by permission, to the Editor of the Record.

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Jackson, : : : Miss

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## Accidents at Sea.

Not long since we read an account of the colliding of two vessels, the Republic and Florida. Though the Republic was much the larger of the two, it soon became apparent that she had received the greater injury. She was very heavily laden and had more than 600 passengers on board. When the waters continued to rush in and the vessel settled to one side, her passengers and crew were transferred to the other vessel. We were thrilled with admiration as we read of the bravery, the heroism of the captain, who would not desert his ship till all hope of saving her was abandoned. Then with a yearning tenderness he lingered near, till she went down beneath the waters. The mysterious, the incredible part of the incident, however, was the wonderful success of "the wireless" in sending messages to other vessels far out at sea to come to the rescue. Though miles away, their ships came with full speed to render all the assistance they could. Messages were also sent to the anxious ones ashore telling them of the safety of their loved ones.

What wondrous heights has science reached that such a thing should be possible! It is extraordinary that only a god-like mind can fathom it in all its intricacies, than a feeling of awe follows and with bated breath he whispers, "Behold what God hath wrought."

Before this discovery the only way a ship could signal her distress was by firing guns and sending up sky rockets. Many vessels went down and the place of their sepulture was never known and will never be found till the resurrection morn. Loved ones have waited and watched in vain for the return of stalwart forms who sailed away from certain parts and no word ever came to disclose their fate.

Many years ago we read in the pository about the shipwreck of two consecrated missionaries who sailed for Japan, Mr. Rohrer and wife. He was a man of unusual piety and talents, and his wife was cultured and refined and the only child of a widowed mother. It was heartrending to read of the separation of these two, but the call of duty was so strong and imperative that she could not resist it.

At every port where they stopped, they sent back tender, loving messages, filled with hope and cheer. After the vessel passed a certain place it was never heard of more. The poor mother waited in vain for "a message that never came," and she sank in sorrow to the grave.

For many decades no further attempt was made to Christianize Japan. It seemed that God's time had not come, and the door was not opened until recent years. Now the light of the gospel is shining in upon them and very many are accepting the truth as it is in Jesus.

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It was veiled yet strenuous masculinity that made him the muscular conqueror of his youthful companions, the witty champion of the hustings, the unchallenged leader of the Illinois bar, the equal—and by far cleaner method—in practical politics of Wael and Cameron, the instructor in statecraft of Seward and Adams; the forecaster, with a pre-science uncanny, of the military strategy of Grant and other leading campaigners; and an absolutely incomparable statesman in molding and fashioning the antagonistic factions in House, Senate and Cabinet and among the council of war governors. Here was an all around masculinity which usually quickly won all hearts and which even compelled the finally whole-hearted homage of such egotists as Chase and such autocrats as Stanton.

But there was immeasurable femininity in him also, and it was this permeating womanliness that made him the mystic, pondering his dreams, heeding, even coming to look for premonitions, ready to investigate the spiritualistic fads of his day, and, more than all, it was this that made him the great

heart who could neither see bird, beast nor man suffer while he had it in his power to relieve.—Geo. T. Lemmon in the March Delinquent.

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But the general rule is that scholars naturally show their state of mind, and the teacher can readily see whether or not they are interested. There are many plans for making attention easy, such as favorable physical surroundings, proper ventilation,

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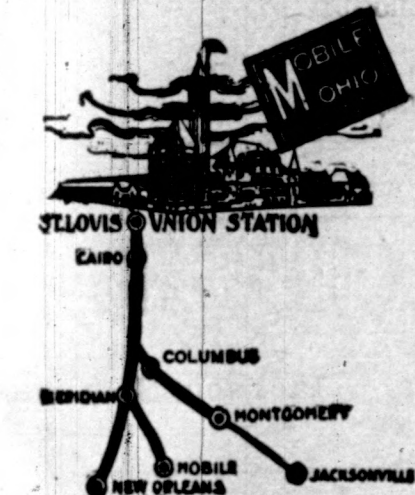
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But it is conspicuously true that merit will win, and that, if the teacher hopes to get the attention of the scholars, he must first prepare himself to deserve it. He can get attention frequently by catchy methods, but, in order to hold it, he must offer that which will reward the pupil for listening and will stimulate him to keep it up. Besides, Normal training will provide those things which, in addition to effective teaching, will be required to solve the problem of securing and holding the attention of the scholars.

It should be repeated that it is as God's messengers to their pupils, that our Sunday School teachers are to be trained. The Gospel will attract men, if it is properly and wisely presented to them. And, besides the teacher's personal piety, over which our training cannot exercise an immediately controlling force, he must have an adequate familiarity with the Bible and the Bible School methods, in order to become a successful expounder of the truth.

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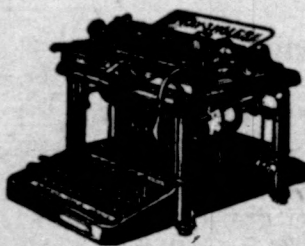
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